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series as a whole in mind; and so we may fairly conclude that it is the intention to make good the apparent lack at the point indicated, in other volumes of the series.

Altogether the present work is to be most heartily commended to all that wish to know the course of Jewish history during the eventful period with which it deals; and that means to all students of the New Testament, for the work of Christ and his apostles can be understood only when viewed in its setting in the life of the people from whose bosom they came.

We cannot close this brief notice without expressing our warm admiration for the series of New Testament handbooks of which this volume is a part. It is remarkable to see so high a standard of scholarship maintained in a series of small books designed for popular use. The editor has been exceedingly fortunate in securing the coöperation of genuine scholars, who have evidently spared no pains to make their respective volumes thoroughly trustworthy and up to date.

ARTHUR C. MCGIFFERT.

UNION THEOLOGICAL SEMINARY.

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**Christianity in the Apostolic Age.** By GEORGE T. PURVES, D.D., LL.D., recently Professor of New Testament Literature and Exegesis in Princeton Theological Seminary. With maps. New York: Charles Scribner's Sons, 1900. Pp. ix+343. \$1.25.

The second volume in the New Testament division of the admirable historical series for Bible students, edited by Professors Sanders and Kent, is by Dr. George T. Purves, recently professor of New Testament interpretation in the Princeton Theological Seminary. While the Old Testament volumes of the series represent somewhat advanced critical positions, this volume of Professor Purves represents extreme conservatism. There is, in fact, almost no suggestion made by so-called scientific theology which the author has not rejected—even to the extent of clinging to the north-Galatian hypothesis of Lightfoot. To many persons this will doubtless appear a genuine virtue. Such readers, however, will find the older work of Conybeare and Howson more interesting as well as more complete. Dr. Purves' critical position is utterly unaffected by recent works upon the apostolic age. In his opinion every writing of the New Testament from Romans to Second Peter is authentic; the book of Acts is an authority of the first order, written throughout by Luke, though with the use of

historical records. The speeches of Peter and others in the opening chapter of Acts were "probably preserved among the Jewish Christians in writing." The argument for proving that the earlier chapters of Acts are reliable illustrates the author's method of meeting the arguments of his opponents: The method of the historian is good, and his work is arranged in an artistic plan and corresponds to that which is inherently probable; therefore it is trustworthy. The question of the synoptic gospels is scarcely discussed, but the author states these conclusions: Our first gospel is the work of Matthew, probably issued in a Hebrew and Greek edition. The third gospel was written by Luke, somewhere between 60 and 70. There is no recognition or discussion of the two-source theory, and only one mention of the Logia-hypothesis, in two lines (p. 270), in which it is rejected. The common material in the synoptics is accounted for by an oral-tradition theory essentially that of Westcott. Of genuine critical processes there are practically none.

Such a treatment of vital matters in the New Testament field is disappointing in a scientific series promising thoroughly critical scholarship. With many of the conclusions of the book we are in sympathy, but the first essential of a history is the frank facing of the difficulties connected with the sources, and the present volume substitutes generalities and *ex-cathedra* statements for such investigation. In the face of this defect, the volume's excellent literary style is of small importance. It is a good summary of the New Testament scholarship of thirty years ago, but makes no addition even to the conservative literature upon the apostolic age. It is the work of a theologian with a rigid theory of inspiration, and not the work of a historian.

S. M.

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**The Sibylline Oracles.** Translated from the Greek into English Blank Verse. By MILTON S. TERRY, Professor in Garrett Biblical Institute. New Edition, revised after the Text of Rzach. New York: Eaton & Mains; Cincinnati: Curts & Jennings.

Professor Terry has done all students of the New Testament a decided service in his new edition of this important work. It is something more than a mere reprinting of the previous edition, for it is now based upon the new text of Rzach. It is not a literal, but rather a poetic translation of the Greek, and for that reason the numbers of the lines of the translation do not agree with those of the original.